angels. But these splendours do not separately nor conjointly constitute the glory of heaven. Its chief ornament is its temple: "And the Lord God Almighty and the Lamb are the temple of it. And the city hath no need of the sun, neither of the moon, to shine in it, for the glory of God enlightens it, and the Lamb is the light thereof." The sinner is made to feel that he dare not look up to heaven, unless he see the Lamb before the throne; but feels that he can look up with confidence when God is presented under this aspect.

Such is the consistent conception of God which the Scriptures lead us to entertain. It looks as if it were the conception above all others (we believe there is no other) fitted at once to give satisfaction to our moral nature and our sensibilities.

(2.) *The conscience is rectified.* It is one of the most melancholy effects of the corruption of man's nature, that his very conscience has become bewildered. Ee cognising in a general way the distinction between good and evil, it makes sad mistakes in its particular decisions. The deceitful heart has taught it the art of looking through a false medium at the sins which the possessor of it commits, and thus enables him to enjoy an all but unbroken self-complacency. It is difficult, above all things, to rouse the conscience from this its somnolence, through mere addresses to it of truth derived from the natural conscience, for against all such appeals it hath already fortified itself. In order to its being roused, there must be an address from a higher region—there must be a voice from heaven, recalling it , to its pristine recollections. We have heard of the high-born prince, lost and degraded from his youth, and with no surviving knowledge of his native grandeur, having the memory of it awakened by the voice of a friend, who had been with him in the scenes of his younger years, and who recalls incidents which

make the forgotten truth flash upon his mind. There needs such a voice—the voice of a pure and holy law, descended from the region in which the conscience received its first instruction, to recall it to a sense of its present disorder and primitive destination.

And the voice which rouses it must continue to guide it. For never did it feel itself so helpless as now when it is awakened to a proper sense of its condition. Before, it was wandering without knowing it; but now it feels itself bewildered as in a forest, and the very tracks before it confusing it the more, for it knows not